

Metaphysics as Rhetoric

Alfarabi's
*SUMMARY
OF
PLATO'S "LAWS"*

Joshua Parens

Metaphysics As Rhetoric

Donald Phillip Verene

Metaphysics As Rhetoric:

From Metaphysics to Rhetoric Michel Meyer, 2012-12-06 by the question in its being an answer if only in a circumstantial i e inessential manner One indeed must question oneself in order to remember says Plato but the dialectic which would be scientific must be something else even if it remains a play of question and answer This contradiction did not escape Aristotle he split the scientific from the dialectic and logic from argumentation whose respective theories he was led to conceive in order to clearly define their boundaries and specificities As for Plato he found in the famous theory of Ideas what he sought in order to justify knowledge as that which is supposed to hold its truth only from itself What do Ideas mean within the framework of our approach In what consists the passage from rhetoric to ontology which leads to the denaturation of argumentation When Socrates asked for example What is virtue he thought one could not answer such a question because the answer refers to a single proposition a single truth whereas the formulation of the question itself does not indicate this unicity For any answer another can be given and thus continuously if necessary until eventually one will come across an incompatibility Now to a question as to what X Y or Z is one can answer in many ways and nothing in the question itself prohibits multiplicity Virtue is courage is justice and so on

Metaphysics as Rhetoric Joshua Parens, 1995-01-01 Parens

argues that Alfarabi the tenth century Muslim philosopher demonstrated that Plato is not the originator of Western metaphysics and that what appears to be Plato s metaphysics was intended as a rhetorical defense of his politics *Cult of the Kill* Gregory E. Desilets, 2002 Subscribing to the view that language is for humans much like water is for fish this text underscores the importance of implicit understandings language users have of how language works The work of Kenneth Burke focuses maximum attention on the problem of scapegoating and its deeply embedded motivational resources in language resources Burke finds sufficiently potent and pervasive to disseminate across cultures what he refers to as a Cult of the Kill Burke s concerns with the problem of scapegoating and its links with the negative as an essential feature of language are found to overlap and contrast in significant ways with the work of Martin Heidegger and with postmodern especially deconstructive insights By way of conclusion the text addresses criticisms of deconstruction and sets forth through a comparison of the views of Jacques Derrida and rhetorical theorist John Macksoud a concise account of the laws and parameters of a postmodern understanding of language offering an inclusive strategy of evaluation *Rhetoric and Reality in Plato's "Phaedrus"* David A. White, 1993-02-23 The Phaedrus is well known for the splendid mythical panorama Socrates develops in his second speech and for its graphic descriptions of erotic behavior This book shows how the details of the myth and the accounts of interaction between lovers are based on a carefully articulated metaphysical structure It follows the dialogue as narrated showing how passages that may not appear relevant to metaphysics have been deployed to heighten the vision of reality that Socrates develops in his second speech and concludes with an Epilogue in which the metaphysical principles adumbrated in the dialogue are ordered and briefly developed This Epilogue helps illustrate the continuity

between the Phaedrus and subsequent dialogues such as the Parmenides Sophist Statesman and Philebus in which methodological and metaphysical concerns are dominant for Plato As a result new connections emerge between the metaphysical domain in Plato s thought and the more visible and vibrant areas of the psychology of eros and practical rhetoric Literature, Rhetoric, Metaphysics James Kirwan,1990-01-01 **Theophrastean Studies** William W.

Fortenbaugh,2003 Theophrastus of Eresus was Aristotle s successor as head of the Peripatetic School He is best known for a humorous collection of character sketches but his importance in antiquity and for the history of thought in general is much greater He was the founder of systematic botany and his work on logic went well beyond that of Aristotle as did his interest in rhetoric and poetics He was the first to collect the laws of different city states and in ethics he emphasized manners as well as moral virtue In recent years his importance has been more fully appreciated through the efforts of Professor William Fortenbaugh who founded Project Theophrastus an international undertaking whose goal has been to collect edit and comment on the fragments of Theophrastus While leading this project Professor Fortenbaugh has been writing on Theophrastus highlighting his achievements and making connections between areas like logic and rhetoric psychology and religion ethics and politics The present volume brings together for the first time twenty two of his essays **Rhetoric's Earthly Realm** Bernard Alan Miller,2011-05-07

Plato privileges the realm of absolute reality and truth above and beyond the world of language discourse and rhetoric For Plato earth harbors the fate of mere appearances and the evils of the bewitching powers of language In RHETORIC S EARTHLY REALM HEIDEGGER SOPHISTRY AND THE GORGIAN KAIROS Bernard Alan Miller counters this intellectual legacy with an innovative and thoroughly conceived theory of rhetoric one concerned with earth in its Heideggerian aspect complex and multifaceted at the root of a phenomenology placing the focus on earth as the power of Being itself whereby it is manifest purely as language Vico and Humanism Ernesto Grassi,1990 These essays discuss Vico s conception of metaphor and the imagination as unique elements in the history of Western philosophy that allow Vico to formulate a new relationship between rhetoric and philosophy On this basis rhetorical forms of thought and senses of language are shown to be at the basis of philosophical thought Philosophy is understood as an enterprise that cannot overlook its traditional roots in poetic and rhetorical senses of the word Connections between this point of view and Heidegger s analysis of language and Being are shown **ARISTOTLE: RHETORIC** Aristotle,2024-02-06

Aristotle 384 BC 322 BC was an important Greek philosopher One of the most influential thinkers in Western culture he was a disciple of the philosopher Plato Aristotle developed an entire philosophical system in which he pondered on virtually all existing subjects such as geometry physics metaphysics botany zoology astronomy medicine psychology ethics drama poetry rhetoric mathematics and logic Being one of the oldest and most truly international human disciplines Rhetoric like grammar logic and poetics is not an a priori science The great philosopher Aristotle was one of the first thinkers to study and elaborate on the foundations of Rhetoric and this homonymous work systematically and deeply encompasses this theme Rhetoric is a

form of communication a discipline that deals with the principles and techniques of communication Not all communication but that which has persuasive purposes Aristotle's Rhetoric is not the product of the mere idealization of principles born with him and by him agreed upon to persuade and convince others It is instead the product of the consummated experience of skillful orators the elaboration resulting from the analysis of their strategies the codification of precepts born from experience with the aim of helping others to exercise correctly in the techniques of persuasion [Polarity and Change in 1 Corinthians 15](#) Jeffrey R. Asher, 2000 Jeffrey R Asher examines the themes of polarity and change in Paul's argument in 1 Corinthians 15 35 57 He demonstrates that Paul uses a didactic method of argumentation to demonstrate to some of the Corinthians that there will be a resurrection of the dead Given the nature of Paul's argument it is quite likely that certain members of the Corinthian church denied the doctrine of the resurrection of the dead because they believed that it is impossible for a terrestrial body to be raised to the celestial realm In addition they considered the two cosmic realms to constitute a polarity Using a didactic method of accommodation in verses 35 49 Paul demonstrates to these Corinthian intellectuals that the doctrine of the resurrection complies with the polarity that exists between the celestial and terrestrial realms In verses 50 57 he corrects their false conclusion regarding the resurrection by showing that the body will be changed to conform with the strictures of heavenly existence [Protestant rivalry - metaphysics and rhetoric in Germany c. 1590-1620](#) Kristian Jensen,

Renewing Rhetoric's Relation to Composition Shane Borrowman, Stuart Brown, Thomas Miller, 2010-02-25 Renewing Rhetoric's Relation to Composition comprehensively examines the development of rhetoric and composition using the writings of Theresa Jarnagin Enos as points of departure for studies of broader trends Chapters explore such topics as the historical relations of rhetoric and composition their evolution within programs of study and Enos's research on gender The volume presents the growing disjunction between rhetoric and composition and paints a compelling picture of the current state of both disciplines as well as their origins This volume acknowledges the influential role that Theresa Enos has had in the writing and rhetoric disciplines Her career provides benchmarks for plotting developments in rhetoric and composition including the evolving relations between the two This collection offers a tribute to her work and to the new directions in the discipline stemming from her research With an all star line up of contributors it also represents the state of the art in rhetoric and composition scholarship and it will serve current and future scholars in both disciplines

Catalogue of the Officers and Students of Rutgers College, 1851(-53), with the Graduates since 1843 Rutgers University, 1851 [Business Rhetoric in German Novels](#) Ernest Schonfield, 2018 Argues on the evidence of nine major German novels that literature and business have in common a reliance on language understood in a creative performative and rhetorical sense [Rhetoric at the Non-Substantialistic Turn](#) Therese Boos Dykeman, 2018-05-04 Rhetoric at the Non Substantialistic Turn The East West Coin presents a unique theory of rhetoric that encompasses both Eastern and Western approaches Based on the Field Being philosophy founded by Lik Kuen Tong this theory gives an account of the

ontological foundations of both kinds of rhetoric Beginning with an exposition of the nature of Field Being rhetoric as Eastern and Western this book presents chapters on Eastern and Western rhetoric over history as power ethics art creativity politics and communication It acknowledges the thinking of many philosophers and rhetoricians who have contributed to East West comparative studies in both fields and argues that both understandings of rhetoric are necessary for global communication

Catalogue Rutgers University,1850 [Quinquennial Catalogue of the Officers. and Graduates of Harvard University.](#)
1636-1910 Harvard University,1910 *Minutes of ... Meeting of the Board of Trustees* University of Mississippi,1870

The Rhetorical Sense of Philosophy Donald Phillip Verene,2021-07-15 Philosophy and rhetoric are both old enemies and old friends In The Rhetorical Sense of Philosophy Donald Phillip Verene sets out to shift our understanding of the relationship between philosophy and rhetoric from that of separation to one of close association He outlines how ancient rhetors focused on the impact of language regardless of truth ancient philosophers utilized language to test truth and ultimately this separation of right reasoning from rhetoric has remained intact throughout history It is time Verene argues to reassess this ancient and misunderstood relationship Verene traces his argument utilizing the writing of ancient and modern authors from Plato and Aristotle to Descartes and Kant he also explores the quarrel between philosophy and poetry as well as the nature of speculative philosophy Verene s argument culminates in a unique analysis of the frontispiece as a rhetorical device in the works of Hobbes Vico and Rousseau Verene bridges the stubborn gap between these two fields arguing that rhetorical speech both brings philosophical speech into existence and allows it to endure and be understood The Rhetorical Sense of Philosophy depicts the inevitable intersection between philosophy and rhetoric powerfully illuminating how a rhetorical sense of philosophy is an attitude of mind that does not separate philosophy from its own use of language

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